calm. It is simply in their reference to man, that these parts of nature become apparent evils. Now, we think that we may discover in the nature and character of man, in reference to whom it is supposed that they are evils, the ground on which the infliction of them proceeds, Such is the character of man, that it is needful to have the storrn as well as the zephyr—the drought and the deluge as well as the beneficent shower—sudden failures in our bodily organism and lengthened disease, as well as health and the buoyant flow of the animal spirits. Does it not appear as if the mysteries of the physical government of God could be all explained by their reference to the character of man ? We wonder that there should be such sudden calamities and judicial inflictions. But the true wonder would be, the character of man being thus degraded, were God to rule this world as if it had never fallen. All these occurrences seem strange and mysterious, only on the supposition that man is spotlessly pure. Take with us the fact that man has rebelled against God, and these difficulties instantly vanish.

Two evils exist in this world—the one physical and the other moral—the evil of pain and the evil of sin. We discover that these are evils by the very constitution of the human mind, which shrinks from pain and condemns transgression. Of these two, physical evil is the one which seems to bear hardest against the Divine government. Not that it is the worse of the two, but it is the one with which God has the most immediate concern. The blame of the moral evil may undoubtedly be cast on the individual who commits it. To deny this, is to deny the possibility of free agency and responsibility on the part of the creature. It is surely possible for God to give free agency to an intelligent creature, such free agency as implies accountability; and the creature, so endowed, cannot throw the

blame of the sin he commits upon another. But the infliction of pain proceeds directly from God; and the blame of it, if blame there be, must lie upon him. He who would justify the ways of God to man, must be careful to defend the Divine government at the point at which suffering is inflicted.

While led to regard both pain and sin as evils, the mind looks upon them in two very different lights. It avoids the one, but it pronounces its condemnation upon the other. Not only so, but it announces in a way not to be misunderstood, that,